encourage commerce as a source of prosperity. It wished to socialize capital and have the state undertake trade and thus prevent private manipulation of prices and inequality of wealth.

The great schools, Confucianism, Taoism, and Mohism, all had their influence, different Legalists showing evidence of being molded in part by one or the other of them. Han Fei Tzu (of the third century B.C.), a large proportion of whose writings have come down to us, was in many respects a Taoist. He is said also to have been a pupil of Hsiin Tzii, and so to have been subject to some Confucian ideas. Hsiin Tzu's conception of human nature as bad, but improvable, and of education as something to be enforced by society, seems to have developed logically into Legalist ideas. Han Fei Tzu, it may be added, was a redoubtable sceptic who questioned the alleged facts of antiquity concerning Yao and Shun to which so many scholars appealed for authority.

Li K'uei, also called Li K'o, a minister of the state of Wei, who is classified with the Legalists, advocated the equalization of prices of agricultural products by state purchase in times of plenty

and sale in times of dearth.

To another notable member of the *Fa Chia,* Wei Yang (also, called Kung-sun Yang or Shang Yang and by a prominent modern Chinese scholar said not to have been a theoretical Legalist, but a practical statesman), is, as we have seen, attributed the reorganization of Ch'in, under Duke Hsiao, in the middle of the fourth century B.C., which prepared the way for the ultimate triumph of that state. Wei Yang is said to have destroyed the decentralizing feudalism which before his time prevailed in Ch'in, as elsewhere in China, substituting for it an absolute ruler governing through a bureaucracy; to have abolished the *ching t'ien* system* of land-holding, replacing it with individual peasant proprietorship; to have instituted severe laws with exact rewards and punishments; and, arranging families in groups, to have made each jointly responsible for the good behavior of its members. He is reported to have decried much of the culture of the old China and to have stressed agriculture and military organization. By discouraging interstate commerce and hoarding the produce of the soil, he is said to have attempted—in a fashion resembling that of the mercantilists of later European times—to make Ch'in self-dependent. Some of this—the encouragement of agriculture